Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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Vol. VII. JULY, 1903 No. 7

Mrs. Lee Too Mabel Lee Too

510 Tremont Temple
Boston

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HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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A Superstition of the Chinese

ONE superstition of the Chinese is with reference to sleeping. They think it exceedingly dangerous to sleep with the head toward the setting sun. If one of them so did, he might justly fear darkness, unhappiness, and death.

From the north come coldness, loneliness, and barrenness, so to sleep with the head in that direction would be truly unfortunate. It would bring woe and wretchedness.

The south represents passing glory — that is, but a small amount of wealth, of health, and of happiness. Therefore it would not be desirable to sleep with the head toward the south.

But to the east — the source of the rising sun in all its splendor — is where the Chinaman looks for all his good gifts. From it come, so he believes, light, life, wealth, and happiness.

Often, in travelling, a Chinaman will carry a pocket compass with him, so as to make no mistake as to the direction in which to place his head when he lies down to sleep. — *Little Worker.*

The Puzzled Chinaman

IN business transactions, at least, it is ever best to make one's self plainly understood. The Pittsburg *News* states that some time ago an insurance agent wrote a policy on the life of a Chinaman — not a usual occurrence. It seems the Chinaman had no very clear idea of what he had done.

He only understood that if he paid the premiums promptly he would be entitled to five thousand dollars some time. He began bothering the agent for the money after a couple of weeks had passed, and the agent tried to explain to him that he would have to die before any one could get it. Then the Chinaman fell down a cellarway, and was badly hurt. His friends tried to attend to him without calling in a doctor. When they did call in one, two days later, the doctor was angry.

"Why didn't you call me sooner?" he asked. "This man is half dead now."

Next day the injured man's brother was at the insurance office with a claim for twenty-five hundred dollars.

"You're entitled to nothing on this," said the insurance man, "until the man is dead."

"Doctor say him half dead," answered the brother. "Why he no get half?" — *Selected.*

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. VII. JULY, 1903 No. 7

The Woman's American Baptist Home Mission Society

Editorial

THE Woman's American Baptist Home Mission Society was well represented at the National Baptist Anniversaries at Buffalo, May 18th–26th. Besides the President and Corresponding Secretary, five members of the Board were present. Large audiences each day assembled at the meetings of the several Societies. Much interest centred around the report of the Committee of Fifteen, a full account of which can be found in *The Watchman* of May 28th.

We quote from the recommendations articles one and eight:

"(1) That a Committee of Reference be appointed, to consist of nine persons, to which shall be submitted for consideration and final decision all questions of difference which exist or may arise among the several Missionary Societies, hereinafter named, or between any two of them, concerning policies and methods of work."

"(8) We recommend that the Women's Missionary Societies be continued as distinct though affiliated organizations; that all effort to consolidate them with parent societies be discontinued; and that the attainment of closer relations between each of the women's societies and the parent society, and all other matters requiring adjustment, be referred to the Committee of Reference."

The Woman's Home Mission Society had a large and enthusiastic annual meeting, when the work of the Society was clearly and forcibly presented by their several workers.

It was a pleasure to meet Dr. H. R. Mosely of Santiago, Cuba, and hear his words of commendation of our worker, Miss Elma Gowan. He spoke earnestly of the good work done by men and women in the employ of the Home Mission Societies, and especially emphasized that done by the women. The latter, he said, have more readily access to the homes of the people. Mr. Rudd urged the need of advance in Porto Rico.

It was a touching and beautiful sight one afternoon to see gathered on the platform of the Prospect Avenue Church over sixty foreign missionaries. Some of them had just returned for needed rest, others were ready again to sail to their respective fields.

The Anniversaries of 1903 have passed into history, but will long be remembered by the spiritual atmosphere, harmony, and good-will that characterized them.

* * *

OUR friends will be glad to know that our Corresponding Secretary, Mrs. M. C. Reynolds, is taking a much needed rest. She attended some of the meetings at Buffalo, and from there went to Rochester, where she is spending some weeks with relatives. With absolute rest and freedom from care, we hope soon to hear that she is steadily gaining.

RECENTLY the Board voted to take up work in Alcalde, New Mexico. Alcalde is a station a few miles from Echo Mission, Velarde. On page 16, you will find our first letter from the Mission.

THE picture on the outside of our paper represents a Chinese family on the Pacific Coast. The topic of the paper for the month was necessarily changed from "Mexico and New Mexico" to the "Chinese in America."

MISS OWEN, of Beaufort, S. C., requests us to say that the teachers of Mather School consider it unadvisable to continue the work of sending girls North as house servants. It will save much time if friends will kindly refrain from sending in applications for such service.

The Chinese School of Clarendon Street Baptist Church, Boston

THIS school was organized fifteen years ago, and at one time had an attendance of one hundred and fifty. Since then other Chinese schools have been organized, so that its present attendance is from fifty to sixty. The Congregationalists and Methodists have a Chinese school in Boston. There are also two missions stationed in the Chinese quarters where the gospel is preached in the Chinese tongue, and at one of them a good school is held on Sunday, and also on week-day evenings. During the portion of the year when the weather will permit, an outdoor service is held in that quarter, with preaching and singing in English and Chinese. This work gathers many recruits for the church schools. For several years there has been maintained in a brick dwelling-house, in a good quarter of the city, a Chinese Christian Home, where religious meetings are held, a reading-room and neat lodgings are to be found, and where the sick can be cared for. It is supported by the Christian Chinamen, with a little financial assistance from their American friends. It is estimated there are three thousand Chinese in Boston, and ten thousand in New England.

Fifty-five of the Clarendon Street scholars are members of the church, having been baptized on confession of their faith in Jesus Christ as their personal Saviour, and have given an intelligent account of their belief, and of the Scriptural ground for it. They receive the simple fundamental gospel truths with readiness, and are remarkably faithful and consistent in their Christian living. They have organized among themselves a Young Men's Christian Association, they hold a prayer-meeting of their own on Sunday afternoon, all in Chinese, and comparing favorably with any young peoples' prayer-meeting.

They have for several years supported a native evangelist in China, and two or three of them have gone to Canton, there to obtain further training in their own dialect, that they may themselves proclaim the gospel to their own people. One of the latter has a chapel in his native village, and is preaching the gospel with good results.

Chinese in Cambridge

IN the fall of 1893, Rev. Alexander Blackburn, D. D., pastor of the First Baptist Church, Cambridge, Mass., called the attention of the church to the neglected condition of the Chinese in Cambridge, and urged that the church should undertake work for their evangelization. A number of the members responded to the appeal.

First, visits were made to the laundries in the vicinity, and the men were invited to a Bible school. At nearly every laundry visited, the men promised to come, but when the hour for opening school arrived, not one was present.

After consultation as to the best course of action, one of the teachers went to each of the near-by laundries to urge their coming, but each place was closed, and no reply made to the knocking of the messenger.

At last, a door opened, and four men were found ready to accompany their friend, so with a half-dozen or more teachers, and four Chinese, the school began its work.

One of the first requisites for successful work among the Chinese, is acceptable teachers, and in this respect our school has been greatly blessed.

From the first there have been a goodly number who have given themselves to the work with genuine devotion, and while obstacles and discouragements have come in abundance, faith has conquered, and one after another of the men have been brought to Christ.

They keep wonderfully posted as to the character and habits of their teachers. As an illustration: a young woman had died, and one of the teachers, at close of school session, went to one of the Cambridge drug stores to secure the services of a quartette for the funeral. As she came out of the store two of the men were standing on the walk, and with no suspicion as to why they were there, she spoke, and passed on. An hour later, the men appeared at her door, and, after some hesitation, made known their errand. One had seen the teacher enter the store, and going to his friend's laundry told what he had seen, and remarked, "She is no good Christian, goes to the medicine shop to buy something on Sunday."

The friend refused to believe the report, so both hastened to the place where the teacher had seen them. On returning to the laundry, a discussion ensued, and that a proper judgment might be reached, they had come to see the teacher. The explanation given was entirely satisfactory, and the teacher's standing was raised among the Chinese.

The men usually require that their teachers shall be Christians. They seem to regard a non-Christian as unworthy even to give instruction in English, and though many of them remain heathen, they seem to expect and desire instruction regarding the religion of Jesus.

The constant shifting of residence among the Chinese is a cause of discouragement in Sunday-school work. Just as a man begins to show interest in God's word, a change of residence makes it impossible for him to attend, and the teachers must begin with a new man; but if the seed has been sown it will spring up and bring forth fruit, and if not, the teacher can render her final account with joy, for she has done what she could.

Since June, 1901, seven have put on Christ in baptism, while some have united with churches elsewhere.

The work is now in a flourishing condition, the workers look forward with strong desire and earnest expectation of abundant blessing in the conversion of many of these men, who, though now despised and abused by our people, shall one day shine as stars in the diadem of the King of Glory.

Cambridge. MRS. GEORGE DAVIS.

IT is home missionary work that prevents the pioneer from sinking perilously near the level of the savage race. Without it the life of this country would have been a life of hard and barren materialism. Because of it we believe that through the national character runs the adherence to a lofty ideal on which the safety of the nation will ultimately depend. — *President Roosevelt.*

A New China

LEONG KAI CHEU, one of the foremost of Chinese reformers, has recently visited Boston. He represents an organization which is starting branches of the Chinese Reform Association all over our country, and raising money to be spent in schools and newspapers, in China.

He is warmly welcomed and aided by the Chinese in America. The organization would reform the old laws of China and the administration of them, would encourage trade and commerce, shipping and manufactures, and aid in developing China's wonderful resources. When the organization is of sufficient strength they will send a petition to the present empress asking for the abolition of present abuses and the establishment of a constitutional monarchy. The *Boston Herald* of May 24th describes Leong Kai Cheu's visit as follows:

"The arrival in Boston last evening of the great reformer, Leong Kai Cheu, vice-president of the Chinese Empire Reform Association, with other officials of that society, made a gala-day for Chinatown, and has begun a week when the almond-eyed aliens of Boston will ponder over the political affairs of their native land.

"The Bow Wong Weoy Society, as the association is known to its members, claims about one thousand supporters in this city and 120 branches in this country. Its object is to cause the abdication of the ruling empress dowager; the replacing upon the throne of his Majesty the Chinese Emperor Quong Sui; the provision of a constitution and a parliament, giving the ancient absolute monarchy a government patterned upon that of England, and the thorough modernization of the empire.

"At the meeting-hall at 33 Harrison Avenue, over which waved a huge silken yellow flag with a black dragon, unfurled in honor of the dethroned emperor, everything was cleaned up spick and span for the eventful occasion. Mr. Ching Fong, local president of the association, took a *Herald* reporter to the hall and explained its furnishings.

"'You will see,' said he, 'that we have no mysteries like a secret lodge. We have no idols and joss sticks. As most of us are Christians, we have this instead.'

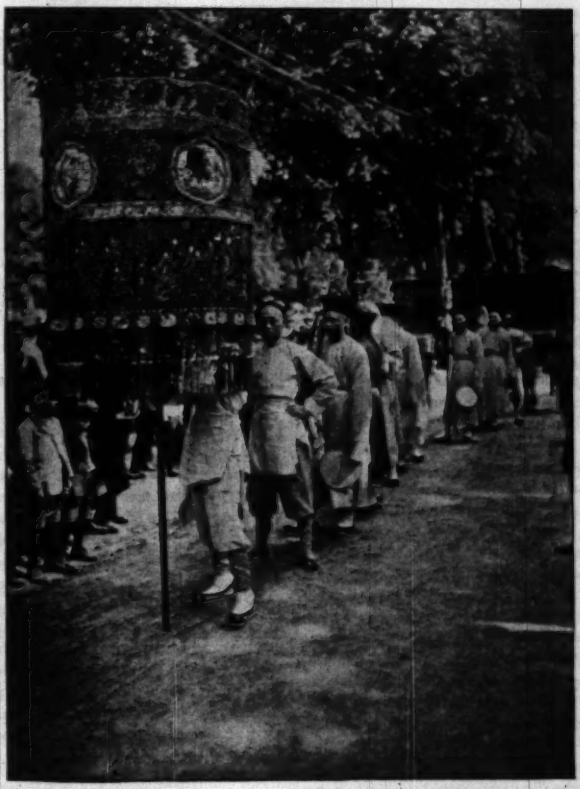
"He showed a handsome Bible placed upon the place of honor, an ebony table inlaid with mother-of-pearl. About the room were group pictures of the officers of the local societies in various places in the United States and Canada.

"When the visitors arrived at the South Station at 5.45, they were met by a large delegation of honoring admirers. Alighting from the train, they were greeted by the officers of the local society, and then passed out of the track gates, where they walked between double lines of resident Chinese, who bared their heads and nearly bent double in reverent welcome.

"In an open barouche were seated Leong Kai Cheu, Mr. Pow Chee, general secretary of the association; Mr. Charles Yip Yen, president of the societies in Canada, and the local president, Mr. Ching Fong. After this coach of honor about twenty carriages were quickly filled with resident members, and the procession started for Chinatown.

"During the wait for the arrival of Leong Kai Cheu, Chinatown was agog.

"When the procession of hacks containing the visitors and



CHINESE AT LAWRENCE, MASS., JUNE 2

the reception committee drew in sight, there was a scramble for a point of vantage for a glimpse of the guests of the evening. But, withal, there was never a semblance of a breach of the exacting code of Eastern etiquette. Indeed, the arrival of Leong Kai Cheu was marked with a degree of politeness which was almost obsequious.

"The barouche in which he rode headed the long procession of carriages, and before its arrival the entire building was cleared of all guests and employes. Leong Kai Cheu passed between files of Chinamen and entered the building. Every one stood aside with a low obeisance, and the guest of honor was first to mount the stairs to the reception-room above.

"At the door stood the treasurer of the Boston branch of the Bow Wong Weoy, with a roll of bills as big as a bowl of rice. Each driver, as soon as he discharged his fare, was doled out his price before he left the door. And when the last carriage had drawn up, the one hundred or more members of the society passed into the upper room, each being under close inspection.

"Surrounded in the reception-room by a press of eager Chinamen, who lost all of their usual stolidity in the presence of the magnetic political agitator, Leong Kai Cheu made his response of welcome by unfurling a huge new banner, which he designed but a week ago for the society, and delivered an oration upon its significance.

"As four assisting Chinamen spread out the great banner before him like a life-saving net, the young man stepped upon the rostrum before it, and with his fiery eloquence pictured the toppling system that has burdened the empire for ages, and how with the flag enough would be saved from the conflagration to build an ideal government. The flag was white, with red stripes near the borders, and with three red stars in the field.

"'The first star,' said he, speaking in Chinese, 'is self-edification. Few of our people have had the spirit to assert themselves, and they have been bowed down into systems of caste until they are like sheep driven by their rulers. We want self-edification enough to say, "I am myself,"' exclaimed the orator, smiting his breast.

"'And the next star,' said he, bending down to the banner spread before him, and running his long gaunt fingers over it, like Mark Antony indicating the rents in Caesar's toga, 'the next star is unity.' Forsaking the mild-eyed papyrus of the mandarins, he promulgated the ideas that lead to American liberty. 'We cannot gain liberty by acting alone. We must act together with the strength of us all. In union there is strength.'

"To hear the Chinamen cheering together at these sentiments one would think the din came from Americans, if he did not see the crowd of high-cheek-boned faces a leer with slanting eyes nearly closed in smiles.

"'And the other star is equality. Work up and get your liberty, and be equal with your rulers.

"'We have abolished the kow-tow, so that one does not kiss the earth and rub one's forehead in the dust when an officer of the dowager goes by. There will be no ruler higher than the subject. Every one will be equal in rank.'

"This speech broke up in wild cheering, and the Chinamen, that are seen moving about Boston's streets stolid and undemonstrative as sheep, pressed forward and shook the hands of the orator."

Professor Cheu with the general secretary, Mr. Pow Chu, has been in Canada about two months, and is just from New York, after two weeks of successful agitation. Since they have been in this country the officers have added about three thousand new members to the association. They do not believe in war, and do not intend to stir up civil struggle, but intend to get the majority of the people to voice their desires to the present Empress, who will grant their requirements or step down and out.

Sunday, May 31st, Leong Kai Cheu at the Harvard Street Baptist Church addressed the largest meeting of Chinamen ever assembled in Boston: over fifteen hundred were present. He spoke for over two hours, reiterating the principles he had expounded all the week. — *Boston Herald, May 24.*

AT the semi-centennial of the city of Lawrence, Mass., there was an unique parade in which fifteen nationalities took part. Among them was a company of Chinamen. It required some diplomacy to induce the Chinamen to get into line. The more enlightened among them took hold of the idea readily, but others feared it was a scheme to get them into the street and stone them all together. Lawrence has the distinction of being the only city on the Atlantic Coast which has had a parade of Chinamen. — *Boston Journal, June 3, 1903.*

Alcalde, New Mexico

FRIENDS: —

I AM very much pleased to write and tell you how I am in my work. I am very much interested in the work and am doing very nicely. I was never in a work that I felt my need any more than I do here. We have enrolled now sixty-six (66) pupils, I never saw children more eager to learn, they seem so interested in the school and Sunday school. We have a large attendance at Sunday school. It is a pleasure to work with them and to see their blank faces brighten. The people are all very nice and honoring to us, as teachers. The priest came up from San Juan yesterday and held mass at the church. He was very angry with the people for sending their children to our school. I don't think he will have so great an effect on the people of Alcalde, for they are so interested in the school, although some of them have said they would not send.

Hoping I shall be able to continue in this service and do what the Lord would have me do,

I remain, a worker in God's name,

MAIDIE EVERETT.

May 24, 1903.

"WHAT seemeth best, I'll do
With hope and courage, too:
And if results shall show
That right I did not know,
'Twill still be right for me
Through all eternity."

Sacramento, California

OUR last evening service with our boy Louie Fong has come and gone. He is to sail for his home this week. When leaving home he was the pride of his mother's heart. Every idol and every act of worship was sacred to him. Just such a boy as such surroundings would produce. He was modest, bashful, gentle, but so earnest.

His great anxiety to learn the English language overcame his prejudice against the mission school, or as it is more frequently termed, the "Jesus school," and he came timidly in one evening with one of the former pupils. Mrs. Nelson, seeing what a timid little fellow he was, at once took him under her own care, and it was really pathetic to see how he clung to her. Months rolled on into three years and a little over, and this boy has stepped out from heathenism, and stands firm for his Saviour. Dear ones, this is what the mission schools are doing, not only for this boy, but for many and many. Oh, how can we be thankful enough for the mission schools?

Our hearts burn for these babes in Christ as they leave us, when we know a little of the great temptations that await them. But we know that the God in whom they now trust is able to save even to the uttermost.

Oh, that some of our women, in the homes that we love so well, have taught so long, would have the courage to come out, but they seem so afraid, and yet almost persuaded.

Mrs. Nelson said, a few evenings ago, as we were walking home from the mission, "Oh, what a blessed work this is. I am the happiest when I am there teaching those boys."

Pray for us.

ELIZA WILLS.

921 8th Street.

A Work for Foreigners

TWO years ago a young Chinese boy was brought to Boylan Home, Jacksonville, Fla., by a winter visitor who had been giving him lessons in English. She wished to enlist the interest of some one in his behalf, as she was going away. Busy as all our teachers were, the lessons were undertaken by Miss J. M. Baker, and three times a week Joe came to read. Soon a friend came with him, and a Sunday morning lesson in the Bible was given in his laundry, with an evening lesson at the Home. The work has grown until the class now enrolls eighteen, and has met regularly every Sunday afternoon in one of our schoolrooms. Several ladies in town have become interested and are volunteer teachers. The gospel lessons have borne fruit. Joe has gone back to his mother in China, stricken with consumption, but a believer in Jesus Christ.

Quite a generous amount has been collected toward the rental of a room for mission purposes in the business part of the city for another year, and the work seems a very direct call for help.—*Methodist Home Missions.*

Master of His Craft

AMONG the immigrants awaiting examination at Ellis Island was a tall young fellow, with a little black bag under his arm. He was a Pole, about twenty years old, and his admission was a pleasing and dramatic incident. The lesson it teaches is as good for native Americans as for immigrants.

When the young man's turn came to answer the inevitable question, "How much money have you?" he smiled, and answered frankly, "None."

"But don't you know you can't come in here if you have no money, and no friend to speak for you? Where are you going?"

"To Fall River first. I have a friend there. Then I shall see the whole country. You will hear of me."

The inspector proceeded rather sharply: "How will you get to Fall River? Where will you eat and sleep tonight?"

"I shall be all right," replied the young fellow, confidently. "With this"—tapping the black bag—"I can go anywhere."

"What is it?"

The Pole laughed, and opening the bag took out a cornet. It was a fine instrument, and gave evidence of loving care.

"Can you play it well?" asked the officer, more kindly.

In answer, the young Pole stepped out into an open space, and lifting the horn to his lips, began the beautiful intermezzo from "Cavalleria Rusticana." At the very first note every one in the great building stood still and listened. The long lines of immigrants became motionless. The forlorn waiters in the pit looked up and their faces became tender.

When the music ceased there was a burst of applause. Shouts of "Bravo!" "Good boy!" "Give us some more!" came from every side.

The physicians, who had a few moments before made their hurried and not over-gentle examination, joined in the applause. The officer who had questioned him so sharply slapped him on the back. The commissioner himself had come up from his office at the sound of the horn, and asked for the particulars.

When he had heard them, he turned to the agent of the Fall River boats and said:

"Give this fellow a passage, including meals, and charge it to me."

"I will charge it to myself," said the agent, and he took the young Pole by the arm and led him away.

This incident was a sermon on competence, a lesson on what it means to be a master. The trade may be music, or farming, or bricklaying—it does not matter. The man who has conquered it, who knows it root and branch, can point to it as confidently as the Pole pointed to his cornet, and say, "With this I can go anywhere."—*Scribner's Magazine.*

THERE are over sixty thousand scholars now attending the twelve hundred public schools of Porto Rico, and every morning, before the school work begins, the scholars salute the American flag, and sing the American national hymns in English.

American Baptist Home Mission Society

Editorial

SOME of the things said at the meetings of the Home Mission Society in Buffalo are herein given to a larger audience. They are worth reading. It is doubtful whether any other meeting of the Society ever surpassed this, in sustained interest, and in its spiritual power.

THE memorial service for Gen. T. J. Morgan and Hon. Robert O. Fuller was excellent, and deepened conviction concerning the superiority of lives devoted to the interests of the Kingdom of God over those which are absorbed in things secular and temporal.

THE session given to Porto Rico and Cuba was one of the best. Hundreds were unable to gain admittance to the crowded house. The addresses by Doctor Hazlewood, Reverend Mr. Rudd, and Doctor Moseley, were heard with profound interest.

GOOD news continues to come from Cuba and Porto Rico. Baptisms are frequent; congregations large and attentive. The pressing need is money for chapels, for congregations that cannot be accommodated in villages where there are no public halls for rent.

SHALL the Society have as a special fund $25,000 per year for five years, for evangelistic work? It would belittle the undertaking and minimize operations to have less than this. For a continental campaign large outlay is required.

Have You Heard?

OF the wonderful work of God through the missionaries of the American Baptist Home Mission Society in Cuba and Porto Rico, where already we have nineteen Baptist churches, nine hundred and seven members and twenty-six Sunday schools with nineteen hundred pupils?

OF the harvest of fifty-five thousand members of Baptist churches among our foreign populations?

OF the surging multitudes in our great cities whom the Society is helping to evangelize?

OF four hundred homeless churches in our mission fields needing help to build?

OF thousands converted in our schools for the negroes and Indians, and how these institutions are transforming the lives, homes, and churches of those peoples?

OF the great need for more laborers in the rapidly expanding West, among the incoming millions from other lands, and for the open fields in Porto Rico, Cuba, and Mexico?

OF the *Baptist Home Mission Monthly*, fifty cents per year, much less to clubs; twenty-five cents to pastors?

"Ideal Relations"

THE report of the Committee of Fifteen says: "We rejoice that in our foreign missionary work the Women's Societies have attained almost ideal relations with the Missionary Union, and we confidently believe that at no distant day the same relations will exist between the Home Mission Society and the women who labor devotedly for home missions." Probably the writer of the report forgot to say that such relations already exist between the parent Society and the Woman's American Baptist Home Mission Society of New England; indeed, in some respects these relations are even closer than those between the Missionary Union and its auxiliary women's Societies. In 1902, Doctor Morgan said, "These relations are well-nigh ideal;" and the present Corresponding Secretary has publicly spoken of the New England Society as "closely and cordially coöperating with the general Society for the last twenty-five years." To what extent he is responsible for such relations is stated in a recent article from Mrs. Reynolds, Corresponding Secretary of the New England Society: "In 1897 Rev. H. L. Morehouse, D. D., drew up a formal plan of coöperation which was submitted to our Board and adopted, whereby the two Societies were brought into still closer relations."

If there is to be no union of Societies, but distinct organizations, it is clearly the judgment of the Committee of Fifteen that all women's home mission societies should sustain these "almost ideal relations" with the American Baptist Home Mission Society. Certainly, if we may not have the best thing, unity of plans, purpose, and administration, the closest possible approximation thereto will be welcomed by the Society.

Concerning the Committee of Fifteen

THE composition of this committee was as follows: six educators, five of them presidents of institutions; one an ex-president; one pastor; one federal official; one lawyer; two business men; three women, two of whom were presidents of women's home mission societies.

They held three protracted meetings during the year, with a fourth session at Buffalo to pass upon their report. They cheerfully, and at considerable sacrifice, gave their time to the tasks committed to them, without compensation, although their expenses were defrayed by the three general societies.

The longer they investigated and pondered, the more deeply convinced apparently they became that our organized work in missions, on the whole, is on a satisfactory basis, and no radical reformation or reconstruction is needed. Their recommendations, therefore, deal chiefly with some of the working features of the societies. The seven points on which they made a deliverance were as follows: (1) An expression of confidence in the societies and a call for greater consecration of service and wealth for Christian purposes; (2) No consolidation of the general societies; (3) Closer cooperation between them, and the creation of Committee of Reference for the adjustment of differences; (4) Some suggestions about missionary manuals and literature; (5) Only one collection yearly by each society; (6) That the Publication Society, while retaining the chapel car work, should "avoid all claims which would lead the public to confound this work with that of the Home Mission Society;" (7) That the women's societies remain distinct but as closely affiliated as possible with the general societies.

The general meeting on Tuesday afternoon, May 10th, at which the report was first presented, after listening to a strong plea from a member of the committee, without any argumentation on the recommendations, proceeded on a tide of good feeling to adopt the whole without discussion or real deliberation on any portion thereof; and with that precedent, the societies themselves were led to take similar action. It may be said, however, that most of the recommendations were so simple and natural, that they needed but little consideration; while on two or three points about which there were differences of opinion, men refrained from starting what might have been a long discussion, partly because such discussion was deprecated as tending to disturb the harmony of the meeting, and partly because of the general desire to have these matters disposed of and the unrest ended. The committee's appeal for deeper consecration to vital spiritual matters should turn the thought of the denomination away from the mere tinkering of mechanism, to higher things.

THE *Biblical Recorder* of Raleigh, N. C., favors the education of negro physicians for two reasons: (1) They will spread among their people that sanitary sense, the lack of which is so deplorable. (2) They will relieve more of their own race, seventy-five per cent. of whom now die without the care of a physician. The negro race can only be reached by negro physicians. "There is no better all-around institution for the colored race than Shaw University."

The Committee of Reference

Action by the Executive Board of the Home Mission Society

"WHEREAS, The American Baptist Home Mission Society at its annual meeting at Buffalo gave its general approval to the recommendation of the Committee of Fifteen concerning a Committee of Reference, but made no provision for the suggested change in its constitution or for the appointment of members on that Committee; and

"*Whereas*, Under the provisions of the Society's constitution a delay of two years might elapse before this action would be consummated, and so delay and defeat the measure, therefore

"*Resolved:* That this Board, desirous of carrying out the evident intent of the Society, considers itself warranted in proceeding to complete the Society's action by the appointment, in due time, of two persons as members of said Committee of Reference without the precedent constitutional changes, provided, however, in view of the lack of constitutional authority, that no action of the Committee of Reference concerning the fundamental work and policy of the Society shall be binding until the same shall have been passed upon by the Board or the Society."

The foregoing action of the Board fully meets the spirit, if not literally the letter, of the recommendation of the Committee of Fifteen, while at the same time it is not an absolute surrender of the Society's prerogatives to an outside tribunal. Indeed, prominent members of the Committee have freely said that they care nothing for a constitutional amendment if the societies by mutual agreement would create the Committee of Reference; and as to the meaning of the expression "final decision," that is not to be interpreted as an irrevocable mandate that must be unquestioningly obeyed, but rather in the sense of an ultimate conclusion which any society will be under most weighty moral obligations to accept.

This view of the matter is also taken by the *Standard*, which says:

"It will be noticed that matters upon which there may arise a difference of opinion are to be referred to this committee for 'final decision.' The interpretation of these words may provoke discussion. As we understand it, it is intended that this committee shall be a sort of board of arbitration. There can necessarily be no coercion of any society, no matter what the final decision of the Committee of Reference. . . . No doubt this committee will make its decisions in the form of suggestions. Otherwise there would be a complete reversion of our time-honored independent polity."

The whole scheme is an untried experiment, whose practical working is yet to be determined. It would be hasty to proceed, without any test thereof, to make constitutional provision for its "permanence" as a sort of supreme court for the adjudication of domestic difficulties in our Baptist household. But the Executive Board of the Home Mission Society is disposed, under the limitations mentioned, to give it a fair trial; the Society itself hereafter, being free, of course, to take such further action as it may deem wise.

Our Sure Foundation

PRESIDENT E. M. THRESHER of the Home Mission Society, in his opening address at Buffalo, said:

"How is it to-day? Is this faith still a compelling power in the world? There are those claiming to speak with authority, who tell us that the sacred Scriptures are not what we have supposed them to be, and that we must modify our traditional belief in their authority and value; that we can no longer hold them to be a direct revelation of God's purposes, and will not find in them an all-sufficient guide in faith and practice, with binding authority upon the hearts and lives of believers. How is it, my brethren?

"Has God spoken to us, and has He given us a message of authority which makes plain the path of duty, and will guide our footsteps therein? If He has not, we are of all men the most miserable, and have no warrant for our existence, as an organized body of believers, nor any call to preach the gospel or encourage the world.

"The first principle of any scientific method of investigation is to take account of unquestioned facts.

"All that man has ever been able to find out about God, and our duty toward Him, unaided by any direct revelation from Him, has simply made plain man's condemnation for his sins. He finds no hope of their forgiveness, nor any light either for this life, or that which is to come. Certain it is that if we have any message from God to direct our lives, it is found within the lids of the Bible. For nineteen hundred years the teachings of Jesus of Nazareth and His apostles, as contained in the New Testament, have met the demands of man's sinful heart, and stood the test of his faith. They have been the great dominating force in the world's history, and have given us all that is worth having in our modern civilization."

PROSPECT AVENUE BAPTIST CHURCH, BUFFALO, N. Y.

THE days are ever divine. They come and go like muffled and veiled figures sent from a distant friendly party; but they say nothing, and if we do not use the gifts they bring, they carry them as silently away. — *Ralph Waldo Emerson.*

The Near Duty

Extract from the address of E. E. Chivers, D. D., Field Secretary, at Buffalo, May 21, 1903.

DOES neighborhood carry with it special obligation to ministry? To ask this question, too, is to answer it. Neighborhood, indeed, in Christ's conception of it, is not a matter of mere geography. In His parable of "the good Samaritan" He makes the term commensurate with human need and human ability to help. Wherever there is a man whom I can touch with the utmost tentacles of my sympathy and help, there is my neighbor. "The field is the world." Yet the love that reaches only the remote, and overleaps or ignores the near, is lacking in some of the elements of reality and perfectness. If obligation rests upon us, for instance, to preach the gospel in its simplicity and fulness to the Italian in Rome or in Naples, that he may be delivered from the bondage of priestcraft and the emptiness of ceremonialism, it is surely incumbent upon us to give that same gospel to the Italian immigrant who makes his home under the very shadow of our Christian churches, amid the swarming colonies that huddle in the congested tenement districts, or the foreign quarters of our great cities.

Multitudes of these newcomers are intelligent, thrifty, sturdy, upright, and in every way desirable accessions. But multitudes more are alien, not only in speech, but also in spirit, in modes of thought, in habits of life, in moral standards and ideals, and almost utterly lacking in intelligent acquaintance and sympathy with our political and Christian institutions. Multitudes more present the sad spectacle of an almost undiluted mass of ignorance, and of religious bigotry and superstition. To assimilate this mass of heterogeneous material, to transform it into fitness for citizenship, and above all to bring to bear upon it the renewing, quickening, uplifting influences of a pure Christianity, is no light task.

Many of these foreign elements aggregate in separate localities, where they speak their foreign tongues, maintain their foreign customs, and propagate their alien religious or

irreligious ideas, presenting a missionary field almost as isolated and foreign as that of the Indians or the Chinese.

To this work we are impelled by every conceivable motive of piety and patriotism and philanthropy, by the instinct of an enlightened self-interest, by an appreciation of the priceless worth and untold possibilities of human nature as measured by the incarnation and the infinite sacrifice of the cross, and above all by the love of Christ, who offered himself for the sins of the world, and who from the throne of His exaltation sets before us the glowing vision of a world redeemed, renewed, transformed, glorified, — "Behold, I make all things new."

The Conquest of the West

Extracts from the address of Edw. Brnislin, D. D., of Colorado Springs, Col., at Buffalo, May 24, 1903

IN every one of these mighty Western States the American Baptist Home Mission Society has been the pioneer missionary agency, distancing all other of our organizations by from two to twenty years. To the honest, humble, faithful men who penetrated the new settlements and founded Christian institutions, grown to great proportions since; to the men who loved and labored for the children of the pioneers, suffered and sacrificed for the souls of the scattered settlers, worked for small pay or none for the little wooden chapel and its meetings and its meaning, to these men Western America owes its greatest debt of gratitude. Philanthropists and statesmen and presidents trace the influences that created them to these true servants of God. Indian wars were mitigated, foreign peoples civilized and Christianized, clean homes, clear thinking, symmetrical education, unselfish patriotism, followed in the footsteps of these rough but royal heroes. Churches and armies alike have been raised by their influence. America is a nation to-day, and a free nation, solely because there has been no frontier without its missionaries, its chapels, its preachers and its schools. We forget these things as we forget the light of day, but none the less, we live and move and have our being in them.

The gospel has not changed. The principles of religion do not change, but Peck and Loomis and Delaney and Gale and Going and Taggart would be obliged to change if they should attempt to do in the mountains of Colorado and New Mexico and Washington and California what they did so well in the valley of the Mississippi, the woods of Michigan and Minnesota, and the plains of Iowa and Nebraska. The multitudes who are overflowing the mining camps, swarming into the newly opened territories, pressing on after the engineers who are opening railroads with incredible rapidity to the wealth of the nation, are not the early pioneers. They have not the patience or the sturdy work-day grit that marked those earlier men. The accelerated motion to which I have alluded sweeps men onward as incoming tides strew the beach with wrecks, and deserted camps and villages and forsaken ranches tell of receding tides that have left dead hopes behind them. Quiet and cooler men follow after, and deserted regions are prolific in mineral and agricultural wealth. But the chief characteristics of every new community are restlessness and intelligence, both of them more marked than in the earlier settlements of the country.

On that Western frontier, which stretches all the way from the gold fields of Alaska to the plantations of Mexico and Cuba, on all of that picket-line of American institutions, you will find a keen, quick-witted intelligence, utterly impervious to brainless assault, and so fluctuating as to show little or no immediate result to the most intelligent effort. You will find the quiet gathering together of a church and the patient education of children almost impossible often, despite the fact that positive, aggressive and telling religious work is really being done. It is more difficult than ever to measure influences by statistics, and more difficult at the same time to overestimate the tremendous power for good of the right kind of influences. . .

In my judgment, and in that of my fellows in pastoral life in the West, the greatest of the new needs of the new era is this — namely, distinct, well equipped and steady evangelistic effort throughout the newer populations. I do not mean solely on the frontier, but in the comparatively settled regions and in the great cities, such as Denver and Salt Lake and San Francisco. We have no men too strong for this work, no talent too commanding. Vast congregations of men and women, intelligent, alert, and appreciative of genuine power and excellence, await everywhere the coming of such men. Oh, ye, who think you are called to preach and who ask for ears that will hear, go ye to this new world of waiting men, and see what God will do unto you. But before you go, be sure you have something to say, and a heart washed clean and motives that will stand scrutiny on earth and in heaven, — have these before you go, or men will not know you are there.

The one new reason for distinct evangelistic work is that masses are always surging from place to place, and for decades every new community in these times is in flux. You must catch souls as you do birds on the wing, and having caught them, you have solved all problems, so far as they are concerned. Home Missionary Society officers are aware of all this; I do but fortify their convictions, and I charge you to heed them when they tell you of your opportunities.

"Concerning Overlapping"

THE utterances of the Committee of Fifteen on this subject were most direct and emphatic. They said: "There can be no more objection to a car than to a wagon as a means of distributing Bibles, books, and leaflets, and winning men, women, and children to the service of Christ. But if either wagon or car attempts to found churches which it cannot again visit, call pastors that it cannot help support, and build meeting-houses for which the community cannot pay, it is passing out of its legitimate sphere, and laying a heavy burden on other agencies. It would be a reflection both on our business methods and our Christian spirit if our denomination should support two national societies in the work of founding churches and building meeting-houses in the same part of the country. Here again we repudiate the idea that any organization that can secure the funds is free to do any kind of work in any region. We hold that our denominational servants must respect their distinctive functions and fields, and that such mutual respect is the dictate of common sense and Christianity. In response to our question: 'Should each society be required to keep strictly to the specific lines for which it was established?' the replies were nearly all affirmative."

Evangelism

THE culminating session of the meetings of the Home Mission Society at Buffalo was on Wednesday afternoon, when the subject of organized evangelistic effort was under consideration. The address of Dr. A. C. Dixon, of Boston, on Evangelism, made a most profound impression, and was followed by a very animated discussion, that indicated a lively and widespread interest in this subject. The meeting crystallized in the following action:

"*Resolved:* That the American Baptist Home Mission Society, regarding with favor the suggestion that special evangelistic effort should be made on a broad scale, under its auspices, hereby instructs its Executive Board, in consultation with others known to be deeply interested in this movement, to formulate a plan of operations which, so far as practicable, shall bring Baptist State Conventions, District Associations, and City Missionary Societies and educational institutions into coöperative relations with it and with each other in this work.

"*Resolved:* That for the stability and efficiency of a work so extensive, a guarantee fund of not less than $25,000 per year for five years is needed, and that, in the judgment of this Society, the Executive Board should aim to secure this amount."

It was universally admitted that the American Baptist Home Mission Society is the proper organization to take charge of such a movement, and that a separate society or committee for this purpose is undesirable. As the report of the Society shows, a very extensive work is already done on many of its mission fields in special evangelistic work, and much more can be done at small additional expense without the cost of extra machinery. Of course, the methods for the accomplishment of a large work will have to be most carefully and prayerfully considered. It will not be supposed by any one that the Society will be able to reach and quicken simultaneously all the Baptist churches, and the members thereof, throughout the country, nor that it can communicate that spiritual power which comes only from on high: but it may be the means, in coöperation with other organizations, of quickening the spiritual life of the churches, and putting into important fields men who seem to be endowed of God with special evangelistic gifts. How much it may be able to do in this direction will depend largely upon the resources available for their support. The sum of $25,000, named in the resolution, is all too small for the great work that ought to be done between the two oceans. It is hoped that special offerings for this purpose may be made to the Society, in order that effective operations may be inaugurated in the fall.

At the meeting of the Executive Board of the Society, on Monday, June 8th, the following action was taken, which indicates the purpose of the Board to proceed as rapidly and as judiciously as possible in this matter:

"*Resolved:* That pursuant to the action of the Society at Buffalo, concerning special evangelistic effort on a broad scale, the Executive Board, as an initial step in this direction, appoints the chairman of the Board, the Corresponding Secretary, and the Field Secretary, a committee, with power to arrange for conferences with representatives of State Conventions and others interested during the summer, and to formulate plans for submission to this Board at its September meeting, as well as to Baptist State Conventions meeting soon thereafter."

Washington

MEMBERS FROM MISSOURI: MINISTER FROM MAINE

THE Church at Ritzville, Washington, has one unique but none the less unifying feature; all of its founders hail from one Southern State. Superintendent of Missions, C. A. Wooddy, writes: "This is one of the mission fields of the Society; the church was organized in October, 1901, and the pastor settled last January. The constituent members numbered fourteen, and were all from Missouri. The pastor was born in Maine, and this is his first Western pastorate."

This little band of Christians, hesitating not at the financial burdens incident to building, soon set about erecting a sanctuary for their God. Their confidence in their ability to carry the enterprise through successfully, was not chimerical. And it is with pleasure we have read what Doctor Wooddy, who was present at the dedicatory service, says: "The church has now thirty-four members, and has completed the new house at a cost of $4,100. We raised $3,400 in cash and pledges up to last night, and the church hopes to secure about $300 more in a few weeks, leaving about $500 to be carried for a time; but the church will soon pay it off, I am persuaded. I have been assured that the Society will not be asked for any help."

This self-reliant church is bound to be an influence for good in that rapidly developing country, for we also learn from the letter that the pastor, Brother Lyon, "has been visiting five or six points, from eight to thirty-five miles away, and two church organizations have resulted."

"The Souls of Black Folks"

A BOOK with this title, by a negro, has been recently published. In a notice of it *The Standard*, of Chicago, says: "The black man has a soul; therefore the white man has a duty. If the black man were a thing and not a man, if he belonged only to the animal world, and had not shared in the heritage of that divine act by which man was made a living soul, then the white man might ignore him without sin. But to admit that the negro has been made in the image of God, that he shares immortality with other human beings, is to assert the obligation which rests upon us to give him all possible help. Right here will be found the final solution of this troublesome problem, if it is ever solved. Academic discussion has its useful function, but it can never settle a moral question. The questions which involve the element of right or wrong are settled not only in terms of life but by life. When the white citizens of the United States unite in living out the spirit and teaching of Jesus in their relations with the black race, the dawn of a better day will be at hand. In the measure that this spirit is embodied and shown forth is helpful work now being done.

"We do not forget that our civilization is being disgraced by the cruel torture of black men charged with criminal deeds. We do not ignore the fact that there is a deep and persistent prejudice on the part of many against the man with black skin. These are not sectional evils. We of the North cannot claim exemption. They are evils which we cannot excuse. To overcome just such evils Christ came into the world. As His spirit pervades human hearts enmity and prejudice are driven out. The cure for this, as for all other wrongs, is in the spread of a pure and Christlike Christianity."

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT.

Rescue Mission Work for Chinese

WE have a pleasant personal acquaintance with the author of the following article, Mrs. L. P. Williams, of San Francisco, prominently connected with the Women's Home Mission Society of the Methodist Episcopal Church, and during May of last year visited the Rescue Mission Home, of which she writes.

The Baptists, while doing much for the Chinese children and adults in other ways, have no distinctively rescue missions, but are in most friendly relations with the Methodist and Presbyterians, who carry on such work. Mrs. Williams says:

"We have no need to cross the seas and penetrate the jungles of far-away tropical lands to find missionary work; a heathenism as dark as any found in the wilds of Africa, or the islands of the South Seas, is to be found at our own doors. Ever since the Chinese set foot upon the shores of California human chattel slavery has existed. The army of custom-house officials, the immigration officials, the laws of the land, the whole power of a united Christian sentiment, backed by the moral sentiment of the entire community, have thus far been but a portière of cobwebs across the Golden Gate, so far as excluding these yellow-faced slaves is concerned. The hands which are lifting the weeping slaves out of the gutter are those of a few women actuated by a desire to follow in the footsteps of the good and gentle One, who challenged a howling mob when a sinful woman was cowering at His feet.

"Five thousand Chinese women in California — fifteen hundred slaves in San Francisco, two hundred of whom are little slave girls — are slaves in free America, the America that once spent money and blood to put down African slavery! These slave girls on our Pacific coast have been bought or kidnapped in China, brought to this free country, sold in the silent slave-markets of San Francisco, and doomed to a slavery that passes description!

"Before there were places of refuge for these women, some of them destroyed their lives. In 1871 Doctor Gibson was asked to go to the police station to talk to a poor Chinese woman who wanted to 'see a Jesus man.' Tired of life, she one night cast off her gaudy dress and ornaments, put on an old garment, went out into the darkness, reached the bay, and threw herself into its cold waters. She was rescued by a colored man, and was taken by Mr. Gibson to 916 Washington Street. This breaking away from slavery was the beginning of a new life. She married a Christian, and together they set up an altar in a Christian home, the first in San Francisco, perhaps the first in America. She was a devoted Christian for several years, when she entered into life eternal.

"At first these women looked shyly upon our mission, and five months passed after the completion of the building before any woman ran to it for shelter. The records show that over four hundred women and girls have been helped to a better life in the years since Jin Ho was rescued from a watery grave. All come with tales of woe and misery, pitiful cases! Perhaps the father tells the mother he is going to 'sell the baby,' the little innocent one! He has a gambling bill, and money is needed. The mother will not listen to his pleadings, and in the night-time she takes the little one, and hastily seeks the open doors of the Rescue Home.

"Our missionary, Miss Lake, has now been going in and out of Chinese homes for four years. To some of these homes she is very welcome. She meets those who have never been outside the places called 'home' since first they landed in San Francisco. She finds mothers with small feet, mothers with large feet, fondling poor little bound-footed girls who cry piteously, but the motherly pride and superstition dare not disregard her early teachings on foot-binding, and so she pities but does not remove the cause of the little one's agony. There have been during the year twenty Christian families who always need help in some way. There are about five hundred families, idol worshippers, of which fifty are visited by our workers. Other denominations have visitors in this field. This year, in visiting, our missionary found three heathen women who claimed they had never heard the gospel story. Do you realize what it means to visit a real Chinese family abode? It often means climbing rickety stairs, dark and winding, once nice houses, but now given over to the Orientals. You enter halls whose walls, ceilings, and floors are grimed with the accumulated dirt of years; birds, parrots, chickens, monkeys, and children all breathe the same air; curses loud are heard on every side, and men and women are running from the 'foreign devils.' These people are not unwilling to have the children go to school upon either or both week-days or Sabbath, but often are too indolent to attend to it, and so the teacher, or the interpreter, or the missionary, goes to get the little ones, and attends them back and forth.

"To the day and Sunday schools come many little yellow bloused children, a few women, and scores of men. On Sabbath mornings, a large part of the school is made up of girls from the Mission Home, and mothers who were mission girls years ago. These have married, and now they come, bringing little children by the hand, for they all love the chapel on the hillside. We shall never be satisfied until there are no more little slave girls. This work will go on till not one pagan shall say, 'I was never told of the Christ.'"

Our Little Folks

Was It You?

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "'Tis sweet to live;"
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to guard the right.

Courtesy of The Woman's Home Missions (Methodist)

A MISSIONARY RESCUING A SLAVE CHILD

Chinese Slave Girls and Women

THERE are 20,000 Chinese in San Francisco, 5,000 merchants, 5,000 factory hands, 4,000 domestic servants, 3,000 women and children, and the remainder gamblers and dissolute characters difficult to classify. There are said to be 2,500 women and girls, 1,000 of whom are married, and 1,500 slaves. In all our search we have not been able to find a single record of a male slave, nor is there one authority to which reference has been made that can point to such a condition among the men in this city or any other. Slavery among the Chinese is confined to the women and girls, "the sad blight upon their social life as a nation."

Slave girls are divided into two classes. The domestic bond servant, of whom I will speak first, is to be found in nearly every family in California. There are few Chinese homes, the world over, where these little drudges are not seen. Some are employed to wait on the ladies of the family, some for domestic work, and others to care for the children, in many cases mere children themselves. Frequently these little slave girls are well treated, often eating at their master's table with the family. Oftener, however, they are cruelly abused, as our experience in the rescue work has too often proved. An explanatory word as to the cause of the slavery may be interesting. In China where there are several daughters born in the family, parents are permitted by law to sell as many as they please. A robust girl of ten or twelve years of age is worth $150 in Canton. The usual manner in which these slaves are made is for the father to enter into an agreement with a purchaser, who, after a careful examination of the girl to make sure that no hereditary taint exists, signs a contract that he or she will carefully provide good warm clothing and healthful food for the child, treat her kindly, promise that she shall lead a moral and upright life, and at the age of seventeen or eighteen will provide her with a good husband, who pays her redemption money and she is a free woman. If this redemption money is not paid she still remains a slave, hence the desire of all Chinese men to pay money for their wives — otherwise their wives remain slaves and belong not to them but their former owners. Among the opium smoking fathers, with greed for money, that their appetite may be satisfied, there is less care taken in the wording of the purchase contract, and these tender little daughters are frequently sold to unprincipled purchasers who abuse them in early infancy, or later sell them or force them into the second and most degrading class of slaves. Since the Restriction Act, owing to fewer importations, a girl of sixteen or seventeen years of age has a market value of $2,500 or $3,000. From the interior provinces of China these girls are frequently kidnapped, or decoyed to Hong Kong, where they are exported to foreign lands, many coming to our own America. Arriving on our shores they are often smuggled over our lines disguised as Indian or Mexican women. Of course they have to be a party to this fraud, but that is easily accomplished, as they suppose they are going to their promised husbands. After they have run this gauntlet of the custom officers, and are safely landed in Chinatown, they are dressed in their most gorgeous silken clothes, decked with jewels, and placed on exhibition, where prospective purchasers — suitors, as the poor victims are led to believe — pass before them and view the chattels offered, until at last a sale is consummated. And frequently, to carry the deception further, a mock marriage ceremony is gone through, and the poor, deluded girl goes, as she supposes, to her own home, to find out her mistake when it is too late to retreat. Did I say too late? Not too late, for a "few godly women and Christian Chinese" are on the lookout for these girls who have been so mercilessly misled, and Mission Homes have been opened where they may fly for help and comfort, if a suicide's grave does not claim them before they are rescued. "A stranger in a strange land," where they have been so cruelly deceived by their own people, is it any wonder they dare not turn to the foreigner, whom they have been taught to look upon as their worst enemy, and that they so frequently accept the only open door, the suicide's grave, as a means of escape from life worse than death? The Presbyterian Mission Home at 920 Sacra-

mento Street is a City of Refuge for these poor girls, and never could there be a more womanly or Christian work than the rescuing and guiding of these heathen women and girls into the cheering and uplifting light of our Saviour's love.

"Praise God, from whom all blessings flow."

— *Mrs. L. A. Kelly.*

The Rescue of Ah Oi

ON a beautiful Sabbath afternoon of May, 1902, the editor of this Department went with Miss Martha Ames, superintendent of our Baptist Chinese Mission work in San Francisco, to visit the Methodist Rescue Home on Washington Street. Among others to whom we were introduced was a pleasant-faced young woman who could only smile and bow her replies to our greeting. Said Miss Lake, the head of the home, "This is Ah Oi, who was rescued yesterday. She cannot speak English."

Would our little folks like to know the story? While they are reading it, let them realize, with much gratitude, how good God has been to them in giving them Christian homes, the care of devoted parents, and the story of His own wonderful love for them.

Ah Oi was at the time we saw her twenty-one years of age. She had been in the United States six years. She was the property of Chow Ah Chick. He could talk English well, and was known as a very bad man. In April word came to the mission, in a roundabout way, that a slave girl was being kept a prisoner in a den in Ross Alley, not far away. Miss Lake made inquiries and learned that the girl was Ah Oi, that she wanted to escape from her dreadful condition, and would take the first opportunity to do so, even if she lost her life in the attempt. This was all Miss Lake wanted to know, and she immediately began to plan ways to secure the girl's release.

Chow Ah Chick, in the mysterious fashion that prevails in Chinatown, in some way heard what was likely to occur, and sent Ah Oi away.

Miss Lake thought if there was no evident interest taken in her disappearance, she would the sooner be brought back to the Ross Alley den, and she was right. In a short time she was returned, and Miss Lake succeeded in getting word sent to her to make a dash for freedom at ten o'clock that evening, and to expect to find friends in the street.

Our little folks may know that the evening is the time when many people go to see the sights of Chinatown, and so when Miss Lake and her interpreter, a little before ten, walked slowly down the alley, they attracted no attention. A few minutes later they heard a disturbance on the stairway which leads up to Chow Ah Chick's quarters, and joined the crowd which ran toward it. They arrived just in time to learn from the excited Chinese that a slave girl had made a break for liberty, had been recaptured, and was, in all probability, being soundly beaten for her rash and unaccountable act.

Ah Oi's excuse for going down-stairs had been to get some sugar-cane for Chow Ah Chick.

Half an hour afterward Miss Lake learned that early in the morning Ah Oi would be taken away to the country, and would not, in all likelihood, be brought back to San Francisco again until she promised to be obedient to Chow Ah Chick. Miss Lake knew that she must act quickly, and she seized a bit of paper, and wrote in English, "Please bring this girl to 912 Washington Street." She gave this tiny slip to a trusted Chinese messenger, who passed it along to another, and at last it reached Ah Oi, with instructions to give it to the first white person she met outside of Chinatown if any attempt was made to take her out of the city.

Next morning, a little after daylight, a policeman, standing near a ticket window at the ferry, felt a sudden grasp on his coatsleeve, heard a stream of excited Chinese words, and saw a small brown hand waving a bit of paper toward him in desperate earnestness. He had only time to read the words written on it before two Chinamen came running along. They told him in broken English that she was not a bright girl, that he must not believe anything she said, and that they were taking her to her husband in Marysville.

The policeman could easily see through their deception, and he told them to come to the Chinese Mission and make known their claim to the girl. They could only go sulkily away, while the officer took Ah Oi to Miss Lake and learned from her the whole story. The girl was trembling with fright, but she explained that Chow Ah Chick had made her take the long walk from Ross Alley to the ferry and had told her over and over that if she even tried to run away there would be a "big killing."

This is how Ah Oi was rescued. As we all walked to the Young People's meeting at six P. M., Miss Lake took her hand, explaining to me that it was safer to do so, for every Chinaman in the locality knew of her attempted escape, and if they did not try to snatch her away, they might speak insulting words to her, and she needed constant protection.

This was the first Christian service Ah Oi had ever attended, and no more earnest listener had the sweet-faced Chinese girl who led the meeting, speaking only in her native tongue, than the lately rescued slave girl.

Pray God, little children, that the terrible evil of buying and selling among the Chinese may be done away as it was among the colored people.

INSTEAD of our alphabet of twenty-six letters, in Chinese there is a different character for every word. No character falls out of use, and altogether, ancient and modern, they have been estimated to number as high as two hundred and fifty thousand, though, of course, a much less number suffices for ordinary purposes. We had read that in China all the scholars are required to study aloud, a bamboo rod rewarding the boy who allows his voice to drop. A good teacher is supposed to notice if a mistake is made by any one of twenty children, each of whom has a different lesson, and at the same time to teach or hear recitations. Perhaps this custom has followed "the boys" from the far country, for we noticed in San Francisco that as soon as they took their books from their desks they added their part to the monotonous sound of audible study.